# Personally for Myself

(26) - End

Quite a few of those who visit Shri Maharaj, do so, after having read "I Am That". And, almost invariably Shri Maharaj asks them whether, having read the book, they now have a clear idea of their own identity - and, almost invariably too, the question startles them.

Having listened to Shri Maharaj now, almost every morning for the last two years or so, I have occasionally wondered myself!

One can only recall Shri Maharaj's own words: Before all beginnings, after all endings, I AM. Whatever happens, I must be there to witness it, and there can be no change in the I in any circumstances. In reality, says Shri Maharaj, there is only one state. I am, in the original state, the highest TRUTH, totally devoid of the slightest trace of objectivity, totally devoid of any consciousness of existence, unconditioned, without attribute or identity. Then, there is a stirring of consciousness and the first thought - a ~~of~~ concept - "I AM" arises, and conceptually at that moment arises a sense of duality - at that stage "I" am the witness as the Impersonal Consciousness. Then this Impersonal Consciousness comes into manifestation and objectifies itself into millions of objects, and it identifies itself with each sentient being, the person - the I-notion - comes into existence. In the original state, tempore, I am the Absolute, the Supreme; when this state is tinted by a sense of BEING, I am the witness; when the state is tainted ~~by~~ distorted by self-identification, it is called a person. Essentially, there is only one state.

Let me be clear about my identity, if any. 'Who am I' perhaps would not be correct because I am convinced 'I' am not a 'person' because the person is merely an appearance in consciousness. 'What' then am I? So long as the body exists, I am the animating consciousness which gives sentience to a sentient being - and tempore, I can be said to be the 'Conscious Presence'. But, prior to the appearance of the

body and the consciousness – and after the body/consciousness complex disappears, I must surely be a total absence of all phenomenal presence – positive and negative i.e. NOUMENON, the source of both the phenomenal and the non-phenomenal, the source of the conceptual world, both with form and without form.

When the impersonal consciousness personalised itself by identification with the sentient object, thinking of it as 'I', the effect was to change the 'I', essentially the subject, into an object. It is this objectivising of pure subjectivity – limiting the unlimited potential – which may be termed 'Bondage' from which one seeks freedom. And liberation is nothing other than the apperception or direct understanding of this very fact: seeing the false as false, that the self-identification is the false, that it is only the impersonal consciousness seeking the unmanifested source of manifestation, the seeker losing itself in the seeking for the seeker itself is the sought.

Having understood this profoundly, what are its implications in regard to ordinary living? My basic understanding now is that there never can be any individual entity, as such, with any independent action. Therefore, how can 'I', in future, entertain any intentions? and if I cease to have intentions, how can there be any psychological conflicts? and in the absence of intention, there would be no psychological basis for any involvement with "Karma" – whatever happens would be there would be perfect adaptation to whatever happens, without any feeling of achievement or frustration.

Such living would be non-volitional living – an absence of both positive and negative volition, wanting nothing, nor avoiding anything, going through my allotted span of life, wanting nothing, avoiding nothing, so that this life – this consciousness – which has come like an eclipse on my original true state, will disappear in due course, leaving me in my original true state.